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southern border they flew the Mohammedan flag alongside the red, black, and white of their own nation. . . .

Civil administrations are now beginning to cope with the various problems in the conquered territory which press for solution. The unrest resulting from over three years of war in which native soldiers have been taught to kill white men is not likely to be the least of the difficulties that the administration will have to face. Ques-

tions of religion also loom large. Many natives have deserted the Cross for the Crescent during the war, and the whole subject of mission influence and organization will have to be reconsidered. It is of much interest to learn that through the agency of the British Mission to the Vatican it has been arranged that all the missions of the Roman Catholic faith in German East Africa will be taken over by missionaries of the same religion, but of British origin.

RELIGIOUS EDUCATION

The Roots of Law

A child gets his ideas of how to act from four main sources, which constitute the great roots of law in his life. Dr. Luther Weigle, writing in the *Pilgrim Magazine of Religious Education*, gives these as habit, imitation, authority, and social initiative.

A child derives his principles of action, in the first place, from his own experiences and their results. "A burnt child dreads the fire." He has learned a natural law and derived from it a principle of action, for the child is continually re-working his experience.

A child derives principles of action, again, from what he observes in the behavior and experience of others. Psychologists may debate over the mechanism of imitation. Nevertheless the persons we meet and live with are the most real and interesting of experience's data. To adapt ourselves to them is one of the most immediate of life's problems, upon the solution of which our well-being largely depends. Little minds and bodies are especially plastic to this stimulus.

Authority also has its part to play. No wise parent will just let his children alone in the midst of natural forces and social experiences to understand these as best they may. The risks are too great, and life is too complex. He will therefore tell his children things that would cost too much were they left simply to the teaching of experience; he will command when commandment is

needed, and to misdeeds he will annex punishments; only these commands and punishments must reflect the real laws of life, natural, moral, and social.

But a child's principles of action are not fully his own until they have passed from a merely adaptive to an initiative basis, namely, to a desire to enter helpfully and creatively into the common life of men. One becomes really law-abiding, not because he must but because he wants to do his share and make his contribution to the good of the group. Children respond to this impulse much more readily than has been supposed. Through intentionally seeking their co-operation this sense of responsibility will find an early development. In this way civil law, natural law, and moral law, which are too often thought of as merely external restraints, will become an abiding inner principle of action.

A City Organized for Religious Education

There has come to our hands the prospectus of an exceedingly interesting community experiment which already seems to have passed the experimental stage and bids fair to serve as a model for other cities which are contemplating a similar undertaking. The Malden (Massachusetts) Council of Religious Education, organized three years ago, "consists of about one hundred citizens who are actively interested in the promotion of moral and religious education in the city of

Malden." This council furnishes the financial backing and the administration of the school. The expenses are provided for through the generosity of farsighted citizens of the town, and by a small tuition fee of two dollars per semester.

The school is interdenominational, and by means of the hearty co-operation of local talent with some of the faculty of Boston University a comprehensive curriculum has been submitted for the following year, consisting of sixteen courses in all, dealing with biblical, pedagogical, and social-service topics.

A noteworthy feature is the attempt to combine the more serious task of study with chorus work for both old and young. The time-table is so arranged that every Tuesday afternoon and evening are largely given up to the activities of the school. From 4:00 to 6:00 P.M. the boys and girls under fourteen years of age meet for their choral rehearsals; from 7:15 to 7:55 P.M. the young people and the adult choirs meet for vocal training; and the remaining time until 9:30 P.M. is divided into two class periods of about forty minutes each. The regular yearly schedule, which is divided into two semesters, begins November 5 and closes May 5. This includes, besides the regular weekly classes, three musical festivals and several public lectures given by men and women of national reputation, the aim evidently being to make the institute as big an asset to the community as possible. Upon the proper completion of three years' studies a diploma of graduation will be issued to the successful students.

An Enlarged Commission on Christian Education

At a meeting of the Executive Committee of this Commission, held in New York City on November 8, important action was taken with a view to extending the scope and the functions of the commission.

The new commission is to be composed of twenty representatives selected from each

of the following organizations: the Council of Church Boards, the Missionary Education Movement, the Sunday School Council, the World Sunday School Association, and the Convening Committee of the Theological Seminaries of North America, thus making it a thoroughly representative body of all those departments of the church which are interested in Christian education.

Resolutions were passed urging upon the enlarged commission a revision of its interests and activities with a view to meeting the new conditions growing out of the war, and to this end an assembly was to be called at an early date for the detailed consideration of the same. It was urged that the Federal Council of Churches recognize this new Commission on Christian Education as its accredited educational agency, to which shall be referred all matters of a religious educational nature; and furthermore, in order to facilitate co-operation in administration, that the various executive secretaries of the new commission locate their headquarters in the building now occupied by the Federal Council. The request was also made that the General War-Time Commission include in its budget for a co-operative financial campaign of the churches a sum sufficient to meet the needs of the Commission on Education, the next meeting of which is called for December 11 in Atlantic City.

A Religious Interpretation of Democracy

The October number of *Religious Education* presents the following succinct statement of the preceding subject:

The strategic hour of democracy is at hand. Our hearts are buoyed not alone by the expectation that wrongs will be righted, but by the hope that rights will be realized.

We seek not alone government for all by the consent and through the co-operation of the governed, but also government—that is, social organization—for the special project of the highest good of all.

If the new democracy means freedom in social control and co-operation for high ends, how shall men learn to know the truly worthy ends? What shall this new democracy mean? This is the comprehensive problem of religious education. It involves serious questions: How may we train lives so that living in a democracy may be a religious experience? How may we cause spiritual purposes to become dominant in the lives and affairs of men? How may the realization of such purposes become the real product of democracy?

The ideal of a democracy of the spirit, realized through education, involves many intensely practical problems; it is likely to call for a reorganization of our processes of instruction and training that they may furnish an experience in democracy; it will call for new courses prepared in the light of specific needs.

Federal Aid to Education

Leaders of the Christian church and all directors of public thought will not fail to be interested in the growing movement in favor of a more extensive federal aid and control of education. Writing in the *Standard*, Mr. O. R. Lovejoy contributes a stimulating article advocating more liberal federal support of education throughout the country.

One of the motives of this reform is the unequalled ability of the several states and counties to provide the required educational facilities. One county has \$1,500 of taxable property for each child of school age, while in another county of the same state the average was only \$120. "The state of South Carolina has only \$250,000 estimated for every 100 children of school age, and Mississippi has only \$210,000; whereas the state of California has \$1,550,000, and Iowa has \$1,270,000."

Again the whole problem of rural education is one that is clamoring for attention. On an average, the country child receives only sixty-five days of schooling for every one hundred days received by the city child, and much of this is not of the highest order. It has been estimated that no less than five

million children in this country are being taught by boy and girl teachers who themselves have less than a high-school education. The only way to secure better service is to pay for it, and this seems impossible for many communities and states unless through outside assistance.

The purpose of federal co-operation should be:

1. The improvement of rural schools by equalizing the length of the term, standardizing the studies, and raising the grade of the teaching staff.

2. Increased instruction of adult and minor illiterates.

3. The Americanization of immigrants, especially those in segregated communities.

4. The providing for physical education and recreation, for medical examination of school children, and instruction in health and sanitation.

5. The raising of the requirements in the important field of teacher qualifications and increased remuneration for the profession.

The proposal is that the states which wish to obtain federal aid should make an appropriation equal to the amount received. In return, the states should guarantee compulsory education and medical inspection of the children.

If present defects are to be satisfactorily improved it seems essential that to local initiative must be added expert management and federal support, or otherwise our educational systems will fail woefully in ever-increasing demands which democracy will make upon them.

The Group Plan

Rev. H. K. Williams, in the *Young People's Service*, writes as follows:

The group plan is simply a new method of organizing and inspiring the young people of our societies. Its great value is that it works. Scores of pastors and other Christian leaders have found in it a piece of machinery that produces enthusiastic young people's meetings and

sustains the interest. Further, the method is so simple that it can be worked anywhere. Wherever it has been given a fair trial it increases attendance, arouses interest, and develops the young people.

To inaugurate the plan, divide your society into four equal parts. Carefully select a leader for each group. Each group is then responsible for one meeting a month. The advantage of the plan is that it enlists the interest of all the members. One fourth of the members are especially interested; instead of having one person feeling the responsibility for each meeting, you have from five to twenty feeling that this meeting is theirs.

"Plan your work and then work your plan."

Both are essential. The president should see to it that the group leaders plan and properly con-

duct the meetings. The leader should call his group at least two weeks previous to the date of the meeting assigned. In this meeting the program should be completely laid out and a part given to each member of the group, so that there may be time for careful preparation. Each member of the group should take some specific part in the meeting—a subtopic, solo, prayer, quotation, etc. Take full advantage of all the lesson helps that are at your disposal. Do some serious thinking yourself. Be well prepared and brief in your remarks. There is positively no excuse for wasting another's time by going to the meeting unprepared and rambling helplessly in your talk. Remember, if you fail to prepare, you are preparing to fail.

If you are doing this for Christ, do it as in Christ's presence.

CHURCH EFFICIENCY

Report of the Meeting of the General War-Time Commission of the Churches

The General War-Time Commission of the Churches of Christ in America held its second annual meeting in Washington, D.C., on September 24, 1918. This meeting was one of considerable significance, bringing together, as it did, members of the government departments and 218 representatives of 29 different denominations for conference concerning matters of vital interest to religion at the present time and in the future.

In the course of the discussions the attitude of the government toward the spiritual interests of the soldiers and of the nation was clearly set forth. Secretary Daniels in his address spoke of the days of the Spanish War, when mothers were more fearful for the morals of their sons than for their lives. In this war, however, he said that the government of the United States has laid stress upon the truth which we have so long refused to face, that if a man is to shoot straight he must live straight.

With reference to the churches' offer of camp pastors to assist the government, Sec-

retary Keppel explained that there had been embarrassment in the multiplicity of such offers, requiring the War Department to act as a co-ordinating agency. He stated the policy of the government to be a readiness to accept any kind of voluntary assistance in an emergency, but an unwillingness to continue indefinitely to receive from voluntary sources that service which it is the duty of the government itself to furnish.

In certain matters the government is not only willing to accept but earnestly desires the help of the churches. It seeks their co-operation in its endeavor to secure the best-qualified men for service as chaplains and also in the matter of the suppression of social vice. It is recognized that the conditions in the army arise out of conditions in the community. If the results of the government's interest in this matter are to be conserved in the reaction which may be expected after the close of the war, it is necessary to arouse the community sentiment; and this can be done only with the assistance of the churches. With this in view there has recently been appointed a Joint Committee on Social Hygiene and Sex Morality.